

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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## The Desperate Need of Compassion

By DR. JOHN F. MacARTHUR

1495 Colorado Blvd., Los Angeles, California

(Sermon preached at Sword of the Lord Conference on Evangelism, Winona Lake, Ind., July, 1946. Mechanically recorded for THE SWORD OF THE LORD.)

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."—Matt. 9:35-38.

Unquestionably and undoubtedly one of the visible manifestations of the work of the Holy Spirit in the heart is when that heart and that life are stirred and burning with compassion. I believe the entire attitude of the Christian world today should be characterized by the word compassion. It is a beautiful word. In that word is tender love. In that word is affectionate pity. In that word is vicarious suffering. In that word is a driving desire to minister to the needs of those to whom the word is addressed.

**So Easy to Become Calloused**  
You know it is an easy thing in a world such as we live in today to become cold and unresponsive. It is easy to actually become calloused to the suffering that is all about us. And oh, how well we Christians know how easy it is to fall into the flotsam and the jetsam of life's drifting tides until we do not any longer have a burden and a concern for the lost who are all about us!

You know, we can read newspaper headlines today that twenty-five years ago would have caused men and women to be mentally and physically so upset that they would be unable to eat and unable to sleep. We can read those things today and they hardly stir us or hardly move us at all. Twenty-five years ago some men who felt things would have been unable to continue at their daily task in the light of the things that were transpiring, if they were going through some of the things that we have seen in the last few years. Bless your heart, we have reached the place today where we can pick up the newspaper and read of the death, not of hundreds, not of thousands, but of millions—for that is how many perished in this awful holocaust the world has just passed through, and not be distressed. We can read of bombings the like of which man never dreamed. The

fiercest tyrants who ever polluted the earth with their presence never dreamed of anything as ghastly, as horrifying as an atomic bomb that can wipe out the lives of hundreds of thousands of people in one single split second. Yes, we have reached the place where we can read these things and just pass them off without tears. It seems that only when things come close to us, when things affect our own lives and our own experiences,

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By EVANGELIST JOHN R. RICE, Editor

"For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forebearing, and I could not stay."—Jer. 20:8, 9.

The soul-winning testimony of a child of God depends upon fire from Heaven, so the Scriptures teach again and again. Isaiah found himself totally unprepared and unable to speak for God, for "I am undone," said he, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Isa. 6:5). But a seraph took a coal of fire from off the altar in the temple, heavenly fire, and touched his lips, and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Then Isaiah heard the call of God,

and said, "Here am I; send me." No man is fit to preach, nor to witness for Christ, until he be touched with fire from Heaven.

Of John the Baptist, Jesus said, "He was a burning and a shining light" (John 5:35). Moses was called to his work by the God who spoke to him out of a burning bush, and that burning bush, flaming but never consumed, is a type of every prophet of God touched by a supernatural fire from God. The fire of God fell on Mt. Carmel in answer to the

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Dr. Jack MacArthur

## The Coming Great Assize

By EVANGELIST LESLIE GREENING  
13, Wollaston Road, Dorchester, Dorset, England

"God . . . now commandeth all men everywhere to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:30, 31.

I happen to be a native of the county town of Dorset, and quite frequently I see an announcement posted on the walls of the County Court to the effect that one of His Majesty's Judges will shortly conduct an Assize Court in that building, when all those coming under the jurisdiction of that particular authority, who have broken in the law of the realm, will be brought up for trial.

Whenever I read that notice with its solemn proclamation, I cannot help my thoughts turning immediately to the infinitely more solemn language of my text and to the subject I want to speak to you about at this hour: "The Coming Great Assize," or "The Coming Great Judgment."

Will you notice, first of all, dear friends, before we come directly to our text, that in the course of their adventurous Missionary journey, Paul and Silas arrive at Berea (Acts 17:10) where God blesses their message to such an extent that a great company of men and women are converted

(vs. 12). But in his Satanic opposition to every manifestation of God's saving power, the Devil makes a desperate attempt to stir up the people, using the unbelieving Jews of Thessalonica as willing instruments for this purpose (vs. 13).

So great is the hostility displayed by the latter, and so effectively do they execute their evil plans, that Paul is persuaded to leave his companions in Berea and go on to Athens (vss. 14, 15).

Whilst waiting for the arrival of his colleagues later, Paul's great heart is moved with compassion as he sees the entire city given over to idolatry (vs. 16).

As he moved from street to street in that city of learning, the one thing that stirred him profoundly was the prevalence of idol worship at every turn. One ancient writer has said that it was easier in Athens to find a god than a man; there seemed to be more idols in the place than human beings.

Unable to keep silence any longer, and constrained by the challenge of ignorance and darkness, he begins, in accordance with his invariable custom, with his own kinsmen—the Jews, and, entering into their synagogue, he engages in earnest disputation, with those who assembled there for worship.

From the synagogue he proceeds to the more popular appeal of the market place, and there proclaims daily the message of his emancipating gospel (vs. 17).

This city of culture and scholarship had produced some of the greatest philosophers of the day, and its people, moved with curiosity, joined in increasing numbers the throng that gathered around this "setter forth of strange gods," who "preached unto them Jesus, and the resurrection" (vs. 18).

Not far from the centre of the city was an eminence on which



Evangelist Leslie Greening

the city council held its meetings, called Areopagus, or Mars' Hill, because a temple to Mars had been erected upon it.

Arrested by the apostle's message, and ever ready to discuss something new, they bring Paul to Mars' Hill, saying: "May we know what this new doctrine, whereof thou speakest, is?" (vs. 19).

They evidently intended spending an interesting hour listening to this strange preacher, but the apostle recognized a God-given opportunity to proclaim his tremendous message, and on the very spot where the highest court in Athens held its sittings he tells them, in the words of my text, of an infinitely higher court before which many of his auditors would one day appear.

It was quite clear from the outset that he was going to be a decidedly unpopular preacher, in spite of his masterly approach to their hearts, for these people were

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## Are Christians Ever Sinless?

By EVANGELIST JOHN R. RICE

In Kentucky a nice Christian woman read my booklet, **All Have Sinned**. Tens of thousands of copies of this large, twenty-four-page booklet have been sent out, and, thank God, many who read it have been turned to God, have repented of their sins and have written us to say that they have found Christ as their own Saviour. But this Christian lady writes in defense of herself and others. She said, "In regard to your book, **All Have Sinned**, in the spirit of God I would like to give you some Scriptures condemning Christian people sinning. In fact, if they sin more or less they are not Christians but professing Christians." Then followed a number of Scriptures and a number of statements by this good woman who loves the Lord and is eager to help others, but foolishly believes that she never sins.

All true Christians surely long to be good Christians, to be holy in life and heart. But so many have misunderstood true holiness that I am giving here my extended answer to this earnest Christian woman to help others who want to know the Bible truth about the question, "Are Christians Ever Sinless?" Sin ought always to be hateful to a Christian. Everyone of us ought to search our hearts daily and wait on God until His Spirit reveals anything that grieves God and dishonors Him. Every Christian

according to the pattern Jesus set in the Lord's prayer, ought to daily confess his sin and forsake it. True holiness is a heart separation to God and His will. And, thank God, when Jesus comes again our old nature will be changed completely and sin will be gone and the disposition to sin, even as already the new creature, the new nature, the seed of God now hates sin and cannot sin.

I hope you will read this (Continued on Page 6)

## The Soul-Winner's Fire

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prayer of Elijah, and this heavenly fire was a sign to the people that Elijah was God's prophet and that his message was true. The people fell on their faces and said, "The Lord, he is the God" (I Kings 18:39). The one hundred and twenty disciples who were filled with the Holy Ghost at Pentecost had outward, visible tongues of fire sitting upon them, symbols of the Holy Spirit as the Endurer and Anointer of His people for service. One who would speak for Jesus needs fire from Heaven! The call, the preparation, the passion and the power of a soul winner depend upon the fire of the Holy Spirit!

How many preachers have had the experience of Jeremiah? He cried out against the wickedness of his day, and warned of the judgment of God that was certain to come to Israel. But for such preaching Jeremiah was derided and reproached. In Jeremiah 20:8, he says: "For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision, daily." He was not a popular preacher—no preacher is popular if he preaches all the counsel of God. Jesus said, "Woe unto you when all men speak well of you." When Jesus was despised and ready to be crucified, He said to His disciples, "The servant is not greater than his Lord."

The burden of the ministry is almost insupportable sometimes. Under the fires of criticism that every true preacher faces, he must choose one of three courses. He can compromise, soft-pedal, use smoother words; say not so much about sin and repentance and judgment, and thus continue in the ministry without the continual harassment that was the lot of such prophets of God as Jeremiah, Elijah and Paul. Or a preacher may resign himself, as the best Bible preachers did, to suffer malice, reproach and ridicule of wicked sinners and worldly church men, and continue to faithfully preach. The third course open is to leave the ministry, and hundreds of preachers have done it, not having the fortitude to face continual opposition, and yet with too much conscience and honesty to compromise Christ and dilute His message.

This was the case with Jeremiah and he decided to quit the ministry. In Jeremiah 20:9, we are told, "Then I said, I will not make mention of him, nor speak any more in his name."

### Jeremiah Quits the Ministry

Jeremiah had prophesied that Judah should be carried away captive for their sins (Jer. 18:15-17; 19:8, 9; 20:4-6). Besides, Jere-

miah had been a "blue-law" preacher, insisting on strict observance of the Sabbath (Jer. 17:19-27). The people had agreed among themselves, "Let us not give heed to any of his words" (Jer. 18:18).

Jeremiah's prophecies about the destruction and desolation of Jerusalem aroused Pashur, a priest, chief governor of the house of the Lord. "Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the Lord" (Jer. 20:2). Jeremiah, brave man of God that he was, when he was released from the stocks, continued to preach. But the public whipping and exposure in the stocks were followed by such derision on the part of the people that finally Jeremiah's heart was broken, and he said in his heart, "I will not make mention of him, nor speak any more in his name." Jeremiah decided to leave the ministry!

Do not blame him too quickly. He was a well-born man, a priest, intelligent and cultured. This was his first great persecution. Small wonder that he decided to speak no more in the name of the Lord, but to let people go their way to destruction, with no further admonition, since they would not heed his warning.

### The Fire in Jeremiah's Bones

But when Jeremiah decided not to make mention any more of the Lord, nor to speak in His name, he found a seething volcano within him, a fire shut up in his bones! He said, "I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forebearing, and I could not stay." When he ceased to testify for the Lord it was like a stream dammed up within him that must burst forth, and he said, "I was weary with forebearing, and I could not stay." Outward circumstances and his relation to the people tempted him to quit the ministry; but inward circumstances, the fire of God upon him, would not let him stop speaking in the name of the Lord. Jeremiah was not only in the ministry, the ministry was in him! He was like the colored man who had the billy goat by the horns, and cried, "Somebody come and help me turn this here animal loose!"

There are too many preachers who can preach or not preach, just as is convenient. They are like the "moderate drinker," who boasts of his liquor that he "can take it or leave it alone." There are too many preachers who will preach if they are well paid, but will not preach without a job. When I was a boy I was amazed that country preachers, pastors of half- and fourth-time country churches, rarely went to their own churches to preach on the fifth Sunday of the month. They were not "employed" for that week! And all over America are hundreds and hundreds of preachers not preaching, who say they are called of God to preach and who would gladly accept a paying position in the ministry, but who never preach on the street, nor in the jails, nor in shops or factories; never do house-to-house, personal soul winning! It may be there are not enough well-paying jobs for all the preachers. It may be that all who are called to preach cannot preach to large and enthusiastic audiences with the acclaim of men; but there are enough dying men to hear the message of every preacher who will tell the story of Christ and redemption. It is as true today as in the time of Jesus, that "the harvest truly is great, the labourers are few." It is still true that we should "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

On my heart there is a special burden for ministers of the gospel. The greatest problem of the churches is the preacher problem. "Like priest, like people." Our preachers are usually good men, often learned men, unselfish, self-sacrificing, sincere men, but that is not enough. Preachers lack the divine fire, the Christlike passion, the John the Baptist hold-

ness, the Pauline urgency, the Holy Spirit endowment of power that will fire the churches of God. They lack the supernatural evidences that accompanied New Testament preachers. The miraculous, the supernatural, is missing in the average preacher's life and message and results. God have pity on us! What all of us need and must have, if we are to please God and do His work effectively, is the fire from Heaven, the fire in our bones that Jeremiah had.

We have depended on culture and learning, but schools and literature do not make prophets like Jeremiah! We have depended on organizations and institutions, but they do not bring the power that came at Pentecost and converted 3,000 souls in a day. Our colleges and seminaries send out preachers, but do the same signs and wonders attend them as were shown in the ministry of Barnabas and Saul, who went out, "being sent forth by the Holy Spirit" (Acts 13:4), with a miraculous, supernatural commission, with explicit instructions that came during fasting and prayer, with miracle-working power that proved they were from the Lord?

My Christian friend, do you see any difference in the results of your testimony and that of New Testament saints with the fire from Heaven burning in their bones? You deacons who read this, or other officers of the churches, how does your life and soul-winning witness compare with that of Stephen the martyr, and Philip who evangelized Samaria? There is a holy something, a divine ingredient, a resistless, supernatural Energy that called and led, impassioned and empowered the saints of Bible times which we, God pity us, usually do not have! Oh, may He send it upon us! We need the Word of God to burn within our hearts, like a fire in our bones, so that we cannot stay.

Most so-called Christian work these days is done in the power of the flesh and not in the power of God. God struck dead Aaron's sons, Nadab and Abihu, because they took strange fire, that is, common fire, not divinely kindled, into the tabernacle (Lev. 10:1, 2). God struck down Uzzah because he put forth his unanointed hand to steady the ark of God (II Sam. 6:6, 7). King Uzziah, not called of God to be a priest, intruded into that holy work and burned incense in the temple, and for that he was smitten with leprosy (II Chron. 26:16-21). And the ministry of many a man today is lifeless and dead, because the Lord has departed from him, though he, like Samson, may not know it. And the gospel we preach too often has a barren womb and dry breasts; sons and daughters are not brought forth into the kingdom of God, and the starving saints are not fed! Oh, for fire from Heaven!

### The Divine Call

I do not believe there are too many preachers; nay, I do not

believe there are enough. The Scripture plainly commands, "Let him that heareth say, Come" (Rev. 22:17). And every born-again child of God should, like the converted maniac of Gadara, go home to his friends and his father's house and tell what great things God has done for him. We need, not fewer preachers, but more, for the world is dying and the white harvest is wasting. We should pray the Lord of the harvest to send forth labourers into His harvest. Mothers should give their new-born sons to the ministry, and fathers should bring up their children in the nurture and admonition of the Lord, longing and pleading that God will use them in His own service. There are not too many preachers.

But there are too many preachers preaching without a divine call, a supernatural commission from Heaven. It ought to be said of every preacher, every Sunday school teacher, every soul winner, as it was of John the Baptist, "There was a man sent from God whose name was . . ."

Do you know why the Word of God was in the heart of Jeremiah as a fire burning in his bones? (Read Jeremiah 1:4-9.)

"Then the word of the Lord came unto me, saying,

"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

"Then said I, Ah, Lord God! behold, I cannot speak: for I am a child.

"But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

"Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord.

"Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth."

Jeremiah was called to preach before he was born! God "sanctified" him, "ordained" him to be a prophet unto the nations. Then in due time the word of the Lord came to him that he must preach, and God Himself reached down and touched Jeremiah's mouth! He said, "I have put my words in thy mouth. God promised detailed instructions, definite leadership, daily preparation. Jeremiah was to go where he was sent, and to speak what was told him, and God promised to deliver His prophet.

If anyone who reads this expects to work for God with blessing, get your Bible down and read again how God called Moses, how he called Isaiah, how He called Elisha, and how He called Saul of Tarsus. Read how Jesus called the fishermen to leave their nets, and said, "Follow me and I will make you fishers of men." Some of you have had this call of God, some of you know that your ministry was never a human business, never a matter of human preference. We need to go back again to the starting point, and let God put His words in our mouths and our hearts, and put His fire within our bones.

Do you remember one spot of holy ground where you needed to take the shoes off your feet, because God spoke to you from a burning bush? Do you remember the time, like Gideon, when the angel of God spoke to you, and the fleece was first wet and then dry, to prove the call of God? Did you, like Gideon, ask for "the miracles that our fathers told us of" again, and did you receive assurance that the power of God which was on the prophets of old would be on you?

Do you remember the time when God lifted you out of sin, and put a burning coal to your lips and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged," as He did to Isaiah when God called him? Did God somewhere strike you down and say to you as He did to Saul, "I will send thee far hence unto the Gentiles"? Did Jesus ever say to you, as He said to the eleven disciples the day of His resurrection, "As my Father hath sent me, even so send I you," and did His holy breath blow upon you, as He said, "Re-

ceive ye the Holy Ghost"? The one hundred and twenty tarried ten days in the upper room, until the day of Pentecost was fully come. Have you waited upon God until you received power to be His witness? Oh, preachers, officer of the churches, Sunday school teachers, soul winners, Christians, we are not fit to serve God until we receive a divine commission, a breath of Heaven, a holy flame! I thank God I know, as definitely as I know I am writing this chapter, that God called me to preach, that He anointed me from my mother's womb to be a soul winner. "To this end was I born." Oh, may I never forget it. I need that call burned into my soul again.

### The Soul-Winning Passion

One who would work for Christ must have not only a divine call, but must have a passion that will not let him quit. The fire you once had will not do for today. One who speaks for Christ must speak as one having authority. He must know that his message is of God. Too many of our sermons are like a supper of leftovers—they have been too long away from the fire! A newsboy cannot sell a paper one day old. God forgive the preacher who expects results from a ministry that has not been touched by the fire of God for weeks or even years!

If a preacher preaches because he chooses to preach, he may preach pleasant and lukewarm platitudes to those who come to hear him in a comfortable building and pay him for his trouble; but only the preacher who preaches because he must, the preacher with fire in his bones, is the one who will preach to men who hate him, or deride him, or ignore him on the streets, in their homes, in the parks, jails and shops, everywhere.

Paul commanded Timothy, "Preach the word; be instant in season, out of season." For a long time I really wondered at that strange command. Timothy was to preach the gospel when it was convenient, and also when it was not convenient. He was to preach the gospel when men heard, and preach it the same when they would not hear. He was to preach when men supported him, and also preach with the same burning passion when he must make tents for bread! The preacher with fire in his bones, does not only await an opportunity, he makes one. He must preach!

This was what Paul meant when he said:

"For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me." —I Cor. 9:16, 17.

Paul was a bondslave to Jesus Christ, enslaved by the gospel! He was a debtor both to the Greeks and to the Barbarians; both to the wise, and to the unwise, for he said, "A dispensation of the gospel is committed unto me." God had placed a holy deposit in Paul's heart that blazed until his dying day, so that he could say, "Woe is unto me, if I preach not the gospel!"

Paul did not mean that God would punish him if he did not preach. I do not think he feared, as some preachers do, that health and financial distress would come upon him, if he did not preach. Instead, Paul meant, "I am miserable when I can't preach. Life is not worth living, if I cannot win souls! I would willingly die to see my brethren, the Jews, saved. I have unceasing sorrow in my heart. I could wish myself accursed from Christ for the sake of lost sinners." That compassion was wrought in the heart of Paul, as it was in the heart of Jeremiah, by the Holy Spirit. Without some of that no man or woman is fit to win souls, nor able to do much of that holy work.

My beloved readers, this is a divine matter about which I write. We did not save ourselves. We did not equip ourselves. We need to wait before God until the dress

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### DO YOU KNOW?

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## The Soul-Winner's Fire

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burned out of our lives, until self-will is dead, and the self-life conformed to the death of Christ, before we can wholly follow the Lord Jesus. I say frankly to you that the passion for soul winning, that holy, loving, tearful "MUST" that has burned with consuming flame in the heart of some soul winners, is a supernatural endowment from God. Schools did not give this. Organizations cannot build it. It is supernatural, not natural. It is divine, not human.

What we need, then, is to tarry before God, and so confess our sins, and so forsake them, until we are anointed from Heaven. Then the Word of God will be in our hearts, as it was with Jeremiah, like a fire in his bones.

"Oh, thou holy God, thou dying, risen, living Saviour, thou seeking Spirit; give us this holy passion for sinners, this compelling gospel, this fire from Heaven!"

### God's Word in the Preacher's Heart—The Supernatural Message

Jeremiah said, "But his word was in mine heart as a burning fire shut up in my bones." The term, "his word" was supplied by the translators, but that is actually the sense of the scripture. God had said to Jeremiah, "Behold, I have put my words in thy mouth"; and again and again, many, many times in the book of Jeremiah we are told, "Then the word of the Lord came unto me, saying" (1:4); or, "Moreover the word of the Lord came unto me, saying" (1:11). See also Jeremiah 2:1; 3:6, etc. The words of Jeremiah were literally the words of the Lord. In Jeremiah 30:2, the Lord commanded Jeremiah, saying, "Write thee all the words that I have spoken unto thee in a book." Jeremiah did it and this proves the verbal inspiration of the Bible.

Word-for-word inspiration is God's way of revelation. But it teaches far more than that. When Jeremiah spoke, he spoke the words of the Lord. The message is God's message.

I have heard preachers quote, "My word . . . shall not return unto me void" (Isa. 55:11), and say that if a man simply preaches the truth of the Bible, God is certain to bless it. But that is a false interpretation of that scripture. That verse really means that what God has promised He will bring to pass. It is utterly false to suppose that the Word of the Lord, preached by a cold-hearted, un-anointed preacher, who preaches in human wisdom and for selfish purposes, will bring its proper fruit, the same as if preached by a man whose heart is set afire by the Holy Spirit. That is utterly false! It takes the power of God to preach the Word of God. The Word of God is not a sword of man; it is the sword of the Spirit.

All the Bible is God's Word, but it must burn in the preacher's heart. Many cold-hearted Pharisees spent a life-time studying the Bible, teaching the Bible and trying to follow the Bible, but they were blind leaders of the blind, Jesus said. They compassed land and sea to make a proselyte, and then made him twofold more the child of Hell than themselves!

The lawyers, Jesus said, experts in the law of Moses, would not enter into the kingdom, and yet would not permit others to enter. They had the Word of God, yes, but only the letter of it, not the spirit. The letter of the law killeth, but the Spirit makes alive. The bare, cold outlines of scriptural facts, as preached by many a preacher, deaden and kill and damn. The Word of God which comes only through the brain and mouth of a preacher, or personal worker, is blighting, fruitless, powerless. The Word of God, in order to be blessed to the hearer, must be preached from the heart!

Jeremiah said, "His word was in mine heart as a burning fire shut up in my bones." A preacher's heart is far more important than his head. It is heart preaching that has power, not head preaching.

In Kansas City during the great

Gipsy Smith revival years ago, an old preacher came into the room where the Gipsy was sitting after the service. Thousands were being blessed and hundreds saved. The older minister placed his hands upon the evangelist's head and felt about it. "I am trying to find the secret of your success," he said.

"Too high! too high! my friend, you are too high," Gipsy said. "The secret of whatever success God has given me is not up there but down here," and he placed his hand upon his heart!

The other day I heard this man preach, this Gipsy, born in a tent, won by his Gipsy father, who never had a day's schooling from men, and yet who has preached to the multitudes for sixty years. And as he preached, again and again the tears coursed down his cheeks, and my own heart was stirred and warmed and blessed. The Word of God must be in the heart.

Years ago, soon after I entered the ministry, I was asked to preach and I was somewhat distressed about facing a great Sunday night crowd. I said to a great old minister, Brother G. I. Brittain, "I don't know what to preach tonight." He replied, "And don't you know where to go to find out?" I saw the point at once, and instead of racking my brain to make a sermon, I went to God in earnest prayer, seeking and begging for a message from Heaven, and got it.

This does not belittle the Bible—it adds emphasis to the Bible. Study the Bible? Yes, with all your heart. Preach the Bible? Yes, preach it, all of it, it is God's Word, the infallible, verbally inspired revelation of God Himself. But preach it with tears, with passion, with fire—preach it from a burning heart set on fire from Heaven!

The apostles were strictly Bible preachers. It is amazing how much Scripture that that fisherman, Peter, used in his sermons recorded in the book of The Acts. But mark you that these great preachers, these flaming preachers, these incessant, daily preachers, placed more importance on prayer than on preaching. With them prayer came before preaching, both in order and importance. They asked the multitude to select seven men whom they might appoint over the business of caring for the widows, and then they said, "We will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:4).

The Word of God in the brain may lie dormant and unfruitful, but the Word of God in the heart burns like fire in the bones, until one is weary with forebearing and cannot stay! It is the Word of God in the heart, so living, so burning, that one must say, "Woe is me if I preach not the gospel!" Christians need to spend enough time with God that the message of God may really take possession of the heart.

Natural preaching of a supernatural Word will not do. We need a supernatural element in our testimony, a miraculous fire in our ministry. In other words, we need to be filled and transformed by the power of the Holy Spirit, so that the message is God's, and the power is God's, and the fruit is God's. May God kindle a fire in our bones, so that we cannot stay, but must tell out God's message!

(One of eight chapters on soul-winning passion and power, in the book, *THE SOUL-WINNER'S FIRE*, by Evangelist John R. Rice, Published by Moody Press, 127 pages, price 25c. Order from your book seller or from Sword of the Lord Publisher, 214 W. Wesley St., Wheaton, Ill.)

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In Kansas City during the great

## DR. BOB JONES SAYS:

We call the attention of our friends to the following editorial which appeared recently in the Laurens ADVERTISER of Laurens, South Carolina:

"Everybody else is giving their impressions of Bob Jones University, so we might add our mite. We attended the opening of the Rodeheaver auditorium and heard President Bob Jones, Jr., dedicate the plant to the Lord. Other people have dealt with the immensity of the outlay and the rapidity of its building. We deal with a comparatively minor but significant happening. The program of the evening was to start at 8 o'clock. Incidentally, it started at 8. The four big doors to the auditorium, which seats about 3,000, were not opened until 7:25 p. m., as previously announced. Before the opening a huge crowd of people, including at that time mostly Bob Jones University students, had gathered outside with the idea of getting a good seat. What were those students doing? Rah-rahing? Hoop-laing? No! Singing religious songs? Yes. From all over the campus you could hear them. The old familiar hymns. Nobody leading them. No show. No put-on. When one song was ended, a group of students here and there in the crowd would raise another tune. They all sang and they knew all the words. Not a book in the crowd. Everything was spontaneous and they seemed not only to love it but to be proud of it. A crowd of boys and girls having a good time

singing religious tunes! There are many promoters who can erect buildings and put on high sounding programs. But, our impression was that if anybody can get a crowd of young folks to act like that they are doing something worthwhile."

This editorial tells its own story. If you are interested in an institution that is training normal, practical, intelligent young people in a way that makes them prefer to sing good old hymns and thus give Christian testimony rather than sing "jazz, rag-time music," then we would like to ask you to help us make up the deficit on the first unit of our university plant. We are now in the year 1948, and you can have a real part in the work we are doing. You, of course, understand that you can get a reduction on your income tax for the investment you make in the work of our institution. Be sure to put Bob Jones University on your financial gift list for 1948; and if convenient, please send a cash contribution as soon as you have read this appeal.

We thank all of you who have helped us in 1947, and we know that you will help us again in 1948. We are also thanking in advance you Christian friends who have not yet helped us financially but who are going to help us in 1948. Let us hear from you promptly, please. God bless you.

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even in intoxication where his feeling was so dull. When the boys told me about it with tears in their eyes, it made my blood boil within me.

Oh, I thought of that man, I thought of the attitude because of his condition and it came to me, as no doubt it has come to you, that that is the attitude spiritually speaking today of the world toward its lost condition and toward the lost members of it. This drunken, sensual, mad, reeling, pitching world lacks compassion. It may have an interest in the welfare of men. It may have an interest in the education of men. It may have an interest in the institutions of men. But we live in a world that has utterly no interest in the souls of men. There is only one institution on the face of God's green earth that is left that cares anything at all about the souls of men and that is the church of the Lord Jesus Christ, that blood-bought body. Oh, I tell you, if ever we needed to be compassionate toward the souls of men, we need to be today.

During the war I read an article which was taken from the diary of a Japanese medical officer on the Island of Attu. He began to see that the battle was going the wrong way. Seeing that in that particular group there was evident defeat and that it was not likely that victory was going to come, at least at that particular juncture, he took hand grenades and went into the hospital that was his responsibility. He handed out these hand grenades to each man, told them to hold the grenade against their stomach. Then they began to go off, and every single man in that hospital was blasted out into eternity in a ghastly manner. A short time after that he went back a little farther behind the lines to another makeshift hospital and did the very same thing. Then he concluded the murderous orgy by taking his own life the same way. Seemingly, that man had absolutely no feeling. Seemingly, his heart was absolutely leaden and dead. We do not understand how he could do it.

Oh, beloved, listen; you and I have a responsibility to the lost world about us, and though we may not deliberately blast men out into a Christless eternity, yet by our woeful indifference, by our lackadaisical attitude, some of us are guilty of taking men who are in the very hospital of sin, and allowing them to blast themselves out into eternity because we do not feel the compassion and the burning, yearning love for them that Jesus Christ meant us to have. A Christian should be uniquely identified by the spirit of compassion. Not only that, but I believe the world that is all about us should feel somehow the burning, yearning, longing in the heart of a Christian for the soul.

### The Meaning of Compassion

Now the word compassion, as I said a little while ago, is a wonderful word. The word com means with; the word passion, as you well know, means to suffer. Putting the two together, it means to suffer with, or it means to get underneath the load. It means to desire yearningly and passionately to share the suffering of someone else. More than that, it means to take that suffering, if you can, into your own

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## The Desperate Need of Compassion

(Continued from Page 1)

that we are stirred and made sensitive and have tremendous emotion and feeling about it.

I do not mean to blame the soldiers for their duty, to avoid more sin and suffering of further war. But it should grieve us nevertheless. I realize that we had to do it.

Psychologists tell us — I suppose there is some truth in it — that if men and women really took to heart the suffering that has taken place in these awful days of war, that the whole emotional nervous system of the body would break down. Men have had to make themselves callous. Men have had to develop a certain resistance to it. Oh, how easy it is today to become unresponsive! How easy it is today to become cold and indifferent, if we are not careful! In a strange day like this in which we live, with such awful events taking place, it may be true that men have to build up a resistance to the things that are happening, but when it comes to the cause of the Lord Jesus Christ, when it comes to the great myriads of souls sweeping out into a lost eternity, I want to tell you, this is a day when we Christians ought to be more sensitive and more diligently responsive to the soul-condition of men than we have ever been in all of our lives. Though the world about us grow hard and unresponsive, may God cause a sensitiveness to come over our beings that will never grow dull or wane until the day that Jesus takes us home, or until the day comes when we go Home to Him.

I remember one time there was a fine group of young boys in my church. The young fellow who was director of Christian Education took these lads for an outing at the beach. While they were

down at the shore that day, an incident took place that I know will remain indelibly in those boys' minds! A little boy who was playing on the edge of the surf, had unwittingly gone out too far. Finally the outgoing tide caught him, took him out beyond his depth. Though he cried, undoubtedly his cries were so mingled with the cries of the children who were playing along the beach, that they were not heard and the little boy drowned. Lifeguards came. They searched the area. Finally they got grappling hooks, and the body of the little boy was raised from its depths in the waters. They carried him tenderly in to shore, and then they went to find the father. It so happened that the man was almost completely intoxicated. In his drunken state he had neglected to care for his little boy properly, and that was why he had drowned. He was sitting there eating his lunch when they brought the little lad to him. In the thick tones of a drunken man, he looked at the little fellow and said, "Well, if he had been more careful, he wouldn't have drowned." Then as these lifeguards looked at him with amazement on their faces, he went on eating his lunch as though nothing had happened. Nobody could do that except a man who was inebriated beyond feeling, beyond the bounds of a sane mind. But I want to tell you, even as we think of it, it makes us fairly rise in righteous indignation to think that a man could reach the place

### They Need Not Have Perished—

the little ones, with their parents who were missionaries and ministers of the Gospel,—faithful servants of our Lord.

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## The Desperate Need of Compassion

(Continued from Page 3)

body, into your own soul.

There are times, I believe, in the lives of everyone of us when we have this experience in the secular world. When a loving mother bends over the body of her twisting, tossing child in a fever, when that mother wishes that she could take the suffering of that child in her own body if only to give that child relief, that mother is moved with compassion. I do not suppose there is a minister but has had the experience of sitting beside a bereaved loved one who has just had the dearest treasure of her heart taken on to be with God. And oh, there is a loneliness unspeakable! Sometimes we have tried with words to express our solace, our understanding, our sympathy, but words have failed us. And when we reach the place where we just wish there were some way we could just take a little of the grief and bear it; if we could just somehow share it, that is when we are moved with compassion in that sense.

Oh, compassion in the highest sense, compassion in the most exalted sense, compassion in the supreme sense, is when a man is so filled, so flooded, so enveloped, so magnificently obsessed with the love of the Lord Jesus Christ for the souls of men, that when he sees men and women in a night of unfaith, when he sees them in the tragedy of their incomplete souls, when he sees them enmeshed and entangled in the down dragging tendencies of the sins of this old world, and when he desires, yea, even to the point of death, that somehow he might be used, that somehow by some word he might say, that somehow by some ministry that he might make, he can somehow cause those souls to be rescued by the Spirit and won to Jesus Christ,—that man, that woman, that boy, that girl, that preacher is moved with compassion.

You recall that the Word of God said that it was when Jesus saw the multitudes that He was moved with compassion. When He saw the multitudes! When you think of the multitudes without God, without Christ, without hope; when you see them travelling to an eternal night, when you see them taking a fearful leap into the dark; when you see them headed inevitably toward destruction, and yet seemingly unaware as to their plight, and when you yearn to give your life to save them, that is compassion.

One time when I was in seminary, which at that time was located in the center, the very heart of Philadelphia, I found one of my dearest friends, (we roomed together) sitting on the curbing one day just outside the seminary, near Rittenhouse Square. He was sobbing and crying as if some awful tragedy had come into his life. I remember how I sat down beside him, and putting my arm around him, I said, "Eddie boy, what is the matter? Is there anything I can do?" Naturally I thought that maybe he had received news that something was wrong at home or some trouble had come on him. I will never forget that he looked at me with tears in his eyes and said, "Jack, I am weeping because there are so many people who are lost! There are so many people who are lost!" Listen, he wasn't trying to be dramatic. There wasn't any need to be; there was not any one around. I realize that that kind of sensitiveness is awfully rare, but believe you me, God burdened that boy's heart that day, so he was crying because somehow God had given him a vision of the multitudes without Christ who were lost! And oh, how we need that kind of a vision today! We talk about it so much; we preach about it so much; we sing about it so much, but there is so little evidence of

the thing in our actual daily routine living.

### Machinery Cannot Take the Place of Compassion

Our churches are dry-eyed and dead. We must face the truth about it. The accent upon scholarship has caused the fire to go out upon the altar, and many of God's prophets stand around the altars where the fires have failed, and they are as impotent as the priests of Baal to call down the fire of God from Heaven.

We have reached the time when we depend upon the machinery to do the work. There never was a day, never, when Christianity was as highly organized as it is today. Believe you me, we have got it! I can speak about my own denomination. We have got every kind of a specialist that you can think of. We have got wheels within wheels that would have embarrassed Ezekiel. We have got more machinery than I have ever seen before in all my life. It always reminds me of one time when my dad told me that there was a fellow on the farm where he lived off the coast of Nova Scotia there at Prince Edward Island and he said he got tired of picking potatoes, so he decided that he would build a potato picker. You know an inventive genius is always a fellow like that, that is lazy. He lays under a tree and thinks up a better way to do something. And that is what he was. Finally he announced that he had invented a machinery that would pick potatoes. My dad said that everybody was so happy. Why, that is nasty work, bending down picking potatoes. So they all came out to see the machine. And Dad said it sure was a machine. He said it was the most wonderful looking machine he had ever seen. Then he said with eager anticipation and intenseness he watched the thing start down the potato row to demonstrate its ability. He said he never heard such a clatter, such a din in all of his life. He said those belts were whipping back and forth. I suppose in my language it sounded like skeletons had fallen on a tin roof. He said he never heard such a racket in all of his life. He said it went on down, got to the end of the line, and when it got to the end of the line, Dad said they all ran down and looked in the dirt. He said there were potatoes in there, but they were all ready to fry! He said it just chopped them up all nice and fine. But nobody could deny that it was a great machine. It was a wonderful machine, but there was one thing wrong with it; it didn't do the job. I want to tell you, we have great machines today. We have Christianity organized on the basis we have never seen it organized before, but the truth is, we are just not picking the potatoes. We are just not doing the job God wants done, and we ought to face it.

You know, church attendance in America reached its peak, according to the Time Magazine, in 1860, and it has been on the decline ever since. There never was a day, there never was a time when we had better equipment to do the job that ought to be done, but there is no fire, there is no steam, there is not the power that is necessary to do the thing as God wants it done.

Instead of accepting the individual responsibility of Christianity, all too many of us are expecting some organization to do the job. We have made a distinction between the clergy and the laity, and we have assigned each its responsibility. The responsibility of the laity is to come and to listen to sermons and go home. The responsibility of the preachers is to prepare sermons, to do what is necessary in the way of ministering. Oh, beloved, the reason our churches have become dry-eyed and dead is because we have not assumed the individual responsibility that each one of us has to have—the passion of the Lord Jesus Christ for the souls of men. Oh, we have

## The Coming Great Assize

(Continued from Page 1)

steeped in idolatry and he was about to make known to them "the only true God" and "Jesus Christ, whom thou had sent" (John 17:3). They refused to believe in the possibility of any resurrection; and he was going to tell them of One who died and rose again; "Who was delivered for our offences and was raised again for our justification" (Rom. 4:25).

But the apostle turned to the same source of strength and power for courageous witness as every true preacher turns to today—the mighty Holy Spirit, and the address that follows stands out as one of the great utterances of apostolic times.

He opens his subject by referring to something that had come under his observation during this short stay in their city, for as though, in spite of all their thousands of idols, they still felt no relief from the burden of sin, and still had no satisfying peace in their hearts, he had discovered an altar inscribed, "To the unknown God." "That very one," says the apostle, "Whom . . . ye ignorantly worship, him declare I unto you" (vs. 23).

The earlier part of his address lies outside the province of my message today, but when he comes to the startling words of my text he is interrupted with shouts of derision, and apparently prevented from finishing.

As we concentrate attention upon them for a few moments now, dear friends, may I ask you to notice a number of important facts in connection with this Coming Great Assize. We are reminded in the first place of:

### 1. The Absolute Certainty of Coming Judgment. (Good Hath Appointed a Day)

I referred a little while ago to a notice I had frequently seen in my native town, announcing a specific date for the opening of the Dorset Assize, upon which day the Judge in question would sit to hear the various prisoners being tried for their offences, and to dispense justice in each case. But, in the very nature of things, there is in all human arrangements an element of uncertainty, and many unforeseen and serious eventualities could possibly arise that would necessitate a postponement of, or an alteration in, the original plans, to which such publicity had been given. Not so, however, with the Great Assize announced in the words of this text, for the apostolic herald has declared that the day has been appointed by One who is never taken by surprise, with whom there are no such things as unforeseen emergencies, and who never has occasion to

to get under the burden and the responsibility of souls, or we will never see that Heaven-sent revival God wants to give us.

### Lack of Compassion Means Lack of Love

You know the word **passion** means love on fire. That is the word **passion**. It has been constantly misused and abused, but that is its meaning—love on fire! And the Lord Jesus Christ, how well we know, gave the world the meaning of the word in the higher sense. Into that great heart of the Lord Jesus was crowded the most overwhelming love for the lost that the world has ever seen. And until that same consciousness comes into the life of our church, we will never see those holy fires of revival burn.

My, how visible is the coldness! Lack of real spiritual warmth has produced an infantile type of Christianity. Our Christians are under-nourished and underdeveloped. Feeding on milk for years, they are unable to take strong meat. Some of them are such babes in Christ even after many years, that they are unable to feed themselves. You know, they tell us that the migratory birds drop seeds as they fly across the Arctic, drop the very same seeds that they later drop in the tropics. When they drop those seeds in the Arctic, nothing happens to them. When they drop those seeds in the tropics, the crop that comes up is abundant, profuse. It is also true that a Christian's glow is only possible

(Continued on Page 8)

revise His plans. There is a day in the calendar of Heaven, my unconverted hearer, "when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:16), and no power in earth, or Heaven, or Hell, can possibly alter or amend the divine programme. In spite of the disinclination of the sinner to accept this solemn fact, in spite of the widespread conspiracy to exclude this unpopular doctrine from the twentieth century pulpit, the unwelcome truth remains that in the purposes of God, a day has been set apart for the inevitable and unavoidable arraignment of the sinner before the bar of eternal justice.

The story has been told of a vessel named the *Thetis* which cruised in the Mediterranean in search of a hidden shoal said to exist beneath the treacherous waters, and which constituted a perpetual danger to shipping. The search proved to be fruitless, and the captain abandoned the enterprise, declaring the reported danger to be non-existent. An officer on board, however, who had formed a different opinion, went out later to the same latitude and longitude, and succeeded in discovering a reef, which was duly inserted in the charts.

The captain who made the original search, on hearing of the discovery, refused to believe it, and in a moment of incredulous obstinacy, exclaimed, "If ever I have the keel of the *Thetis* under me again in those waters, if I don't carry her clean over the spot where the chart marks a rock, call me a liar and no seaman."

Two years afterwards he was conveying the British ambassador to Naples, in the same vessel, and deliberately resolved to sail over the spot where the sunken rock was marked on the chart. Acquainting the passengers with the story, he said, "Within five minutes we shall have crossed the spot." Glancing at his watch as the minutes fled, he said triumphantly, "The time is past; we have gone over that wonderful reef." But his triumph was short-lived, for presently a grating sound was felt on the ship's keel—then a sudden shock, and finally a tremendous crash, and the ship was completely wrecked. As a result of tremendous exertions, most of the others were saved, but the captain, refusing to survive his own mad action, went down with the *Thetis*—a victim of unbelief and reckless disregard of danger.

There are countless numbers today who are treating the fact of coming judgment in the same unbelieving manner, but, whatever sinful men may have to think or say about it, the divine chart has plainly shown this unalterable fixture—the coming Great Assize, and I would warn you once again not to make shipwreck of your soul for all eternity by persisting in the folly of unbelief, when God Himself has spoken, for if you appear before that awful tribunal, uncleansed from sin, you will indeed find it to be "a fearful thing to fall into the hands of the living God" (Heb. 10:31).

But you will notice that my text also speaks of:

### 2. The Universal Extent of Coming Judgment. ("He Will Judge the World")

The earthly Assize court that I have borrowed for the purpose of

illustration is of necessity limited in the scope of its jurisdiction; it can only deal with a comparatively small proportion of the nation's offenders, and is generally confined to crimes that have taken place in its own locality. As a result, people in other parts of the country are not greatly concerned at the announcement of a County Assize; in fact a considerable proportion of even local inhabitants are scarcely aware that a court is being held until the fanfare of trumpets announces the arrival of the judge. But none can afford to remain in ignorance or apathy where the Supreme Tribunal of my text is concerned, for every unsaved person will be involved in that universal trial, when "the dead, small and great, stand before God" (Rev. 20:12), and they are "judged every man according to their works" (Rev. 20:13).

Let not any think they may perchance escape the inevitable doom of all who reject the offer of God's mercy made known in the gospel, for it will be impossible for any Christ-rejecter to evade inclusion in the Charge-list of the Great White Throne.

It is related that a German countess, when realizing that she was nearing her end, gave orders that her grave was to be covered with a solid slab of granite, that around it should be placed square blocks of stone, and that the whole should be fastened together by strong iron clasps. On the stone, by her express command, was to be inscribed these words: "This burial place, purchased to all eternity, must never be opened."

One is left to infer that by this foolish action she vainly imagined it would be possible to avoid an appearance at the Great Assize. But, as though God must have smiled at such a puny effort of sceptical defiance, He caused a little beech-seed, carried perhaps by the wind, to find its way into the foundation. Here, with the powerful life-principle within it, the little seed began to expand and grow, until eventually it forced the massive stones from their foundation, and burst the iron clasps asunder, and, developing into a tree, it demonstrated to all who visited that place the folly of all attempts to evade a future judgment.

But even had the massive structure remained undisturbed for centuries, the time must ultimately come when even the sceptical countess will be raised to take her place with every unfor-given sinner in the world at that august Assize: "Marvel not at this," said Jesus, "for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth" (John 5:28, 29).

I beseech you, dear friends, to no longer remain unconcerned or indifferent to the proclamation of my text, for it is quite evident that it is a matter that vitally affects every unconverted soul, who must, of necessity, be included in a judgment that is so universal in its extent.

It is important for us to notice also in connection with this solemn theme:

### 3. The Unerring Justice of Coming Judgment. ("He Will Judge . . . in Righteousness")

I have the greatest personal admiration for the impartial justice of the English Courts, and am persuaded that in no other country in the world is a prisoner assured of a greater measure of

(Continued on Page 5)

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- 12. "I Can Tell You The Time"
- 13. "I'm Satisfied With Jesus"
- 14. "I've Been Listening"
- 15. "Joy To The World"
- 16. "Come Upon A Midnight Clear"
- 17. "Give The World A Smile"
- 18. "More About Jesus"
- 19. "I've Never Been Sorry"
- 20. "Precious Memories"
- 21. "How Beautiful Heaven Must Be"
- 22. "I'm Thankful"
- 23. "Where Could I Go?"
- 24. "When The Saints Go Marching In"
- 25. "Life's Railway To Heaven"
- 26. "I'll Be Somewhere Listening"
- 27. "This World Is Not My Home"
- 28. "Beyond The Shadow"

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## The Coming Great Assize

(Continued from Page 4)

righteous dealing than in my native land. It will not therefore be construed as any reflection upon the lofty standards of British law when I confess my fear that in the annals of our history many an innocent person has received an unjust sentence, and many a guilty person has managed to evade the punishment they richly deserved.

It will, of course, be realized that, in the very nature of things, this is inevitable, for no earthly judge, however keen his insight into human nature, or however varied his knowledge of the indications of guilt, is able to guarantee that every circumstance of motive, thought and temptation, shall receive an absolutely righteous consideration. He has no power to tell the thoughts and intentions of the prisoner in connection with his crime, and hence must be guided entirely by either circumstantial evidence or the testimony of others, which may, or may not, be true.

But when the sinner stands before the Great White Throne at that coming Assize of which we now speak, he or she will be facing One of whom it is written: "Thou knowest my down-sitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." (Psa. 139:2-4).

There is nothing more certain than the fact, in that final sentence of banishment from His presence forevermore, He will be acting in perfect justice towards those who, in this, the day of His grace, refused to accept the salvation so freely provided.

Even though my text had not expressly stated that the basis of God's future judgment of the world was to be "in righteousness," I know that no sentence passed upon the sinner could possibly be inconsistent with perfect justice, upon which His throne is established, for "Shall not the Judge of all the earth do right?" (Gen. 18:25).

But perhaps the most astounding thing in the whole of this arresting declaration of the apostle is when we read the name of:

**4. The Appointed Administrator of Coming Judgment. ("That Man Whom He Hath Ordained")**

I suppose one of the first things that a prisoner is anxious to discover is the identity of the judge who will be officiating at his trial, and the very mention of a certain name will perhaps bring with it a chill foreboding of a heavy and merciless sentence for the particular crime of which that prisoner is guilty. On the other hand, it may be that the knowledge that another judge is to administer the law at this particular Assize will create a fresh sense of hope in the prisoner's heart, for he has heard, maybe, of that man's reputation for tempering justice with mercy. To the man or woman who will have to stand their trial when the day of the Assize arrives, so much depends on the character and reputation of the Judge who will handle their case, and the knowledge of his name beforehand would make all the difference as whether they approached that fateful day with feelings of hope or apprehension.

Our text, dear friends, as you will see, leaves us in no doubt or uncertainty as to the One who will pass judgment upon the unsaved in that great day. He is none other than the One who is now presented as the Saviour, but who in that day will take His position as Judge—"For the Father judgeth no man," said Jesus, "but hath committed all judgment unto the Son." (John 5:22). "For as the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute judgment also, because he is the Son of man" (John 5:26, 27).

The remarkable change of position herein foretold is strikingly illustrated by the story of a lady who had a very important law

suit on hand, for which she needed the services of an advocate. She was strongly urged to secure the help of a very eminent and well-known lawyer, but she could not make up her mind to entrust her case to anyone. Time passed on, and at last she was compelled to take steps to secure an advocate, and called upon the great lawyer who had been mentioned to her. He listened whilst she expressed her wish to engage his help, but in a few minutes he said with grave face: "Madam, you are too late. Had you come to me before, I would gladly have been your advocate, but now I have been called to the bench, and am a judge, and all I can do is to pass judgment upon your case."

I come to you today, dear friends, and urge you to entrust your case to the Lord Jesus Christ who ever pleads the merits of His precious blood on behalf of those who receive Him as their Saviour and Advocate, for the day is coming on apace when He will be the Judge of sinners, and must pass sentence upon them. Now, a Saviour—then, a Judge.

And because of the unborn scepticism of the human heart, the announcement of the future Judge's name is closely followed by:

**5. The Convincing Proof of Coming Judgment. ("He Hath Given Assurance Unto All Men, in That He Hath Raised Him From the Dead")**

When an earthly authority makes an appointment of the nature we have just been describing, there is no attempt to furnish some additional proof of their intention to carry their contemplated trial into effect. The bare announcement is considered sufficient, and on this alone we find men act, and every court official, every member of the police force required for duty, every representative of the press and every juror summoned to serve, are all in attendance at the given time.

But so incredibly sceptical is the sin-warped nature of man, that God has deigned to provide him with an overwhelming proof of His intention to "judge the world in righteousness by that man whom he hath ordained," and as a definite and unmistakable pledge to forewarn men of their danger, He points them to the resurrection of His Son as convincing proof of that coming Great Assize.

In a fishing village on the Scottish coast, a barometer was erected by public subscription where the fishermen might consult it. A group of these men, who were preparing for sea, found that the glass stood at "Stormy," while the sky was fair. They concluded that it had gone wrong, and was in need of repair. So they went to sea, with the exception of one boat, whose skipper said, "Men, we'll go by the glass." Not long after the men had left, the sea was a raging inferno and no less than three boats were completely swamped.

Men and women, listen to the message of my text. Like the barometer, it tells you of a coming storm, and whilst the "liberal" theologian may decide that the "Old Book" is at fault, and needs a revision of its teaching on the subject of future punishment for sin, I would call you to heed its solemn words. Lifting my Bible high before you, I say with all the conviction of my being: "I'll go by the glass." God help you to the same decision.

That He is desirous of your salvation and anxious for you to avoid an appearance at that Great Assize, is shown by that fact that one of the first things we meet with in this startling text is:

**6. The Heaven-Sent Warning of Coming Judgment. ("God Now Commandeth All Men Everywhere to Repent, Because . . . He Will Judge")**

Once a man has been arrested for an offense against the laws of the realms it is useless to warn him of a future Court of Assize and to urge him to take immediate steps to prevent having to stand for trial—the very fact that a crime has been committed makes

it certain that he must have the matter tried, and before a court of some kind he must, of necessity, appear.

In vain would a prisoner protest that he fully intended never to become guilty of the same offense again—that resolve does not satisfy the law in respect of the crime for which he is already responsible, and it is therefore too late in the day to issue any further warning.

But because it is gloriously possible for the sinner to escape an appearance at the Great White Throne, with its final sentence of banishment, even though his guilt is already established, my text opens with a clarion call to repentance—a call which is couched in the language of command.

This command to the sinner is all the more arresting by reason of its marked contrast to the general attitude of God towards the guilty, as unfolded in the Scriptures. We catch a vision, as we turn to the sacred page, of One who stands with outstretched hands, tenderly pleading with the sinner in tones of compassionate invitation. Isaiah, the evangelical prophet, interprets this attitude for us as he writes: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon" (Isa. 55:7).

The Lord Jesus Christ Himself becomes the living incarnation of this attitude of God toward the sinner as He throws wide His inviting arms and says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

In short, the substitution of one letter reveals the striking contrast. Hitherto "God commandeth his love toward us" (Rom. 5:8) but in the light of the future Great Assize "God . . . commandeth all men every where to repent" (Act 17:30).

It is said that Alexander the Great, in the course of one of his campaigns, had issued an order, after a heavy engagement with the enemy, that all lights were to be extinguished in the camp that night to avoid making known their whereabouts to any enemy reinforcements that might be in the vicinity.

Going the rounds of the camp late that night to see if his order had been observed, he noticed a light in the tent of one of his officers and strode across to find out the offender.

He discovered a young subaltern in the act of writing a letter. Overcome with shame and dismay at the appearance of the great Commander, the officer tried to explain that he had only recently been married, and was writing to assure his young wife of his safety, after a particularly serious encounter with the enemy.

"Then finish your letter," said the great soldier, "and add this postscript: I am to be executed at dawn for disobeying orders." If such a severe penalty was the result of disobedience to the word of earthly authority, is it any wonder that we can only disobey the command of the eternal God at the peril of our soul?

I do not speak of coming judgment, dear friends, because I have any pleasure in such a solemn subject, but because I would utterly fail in my calling as a preacher if I did not bring before you the danger that exists. I do not accept the doctrine of eternal punishment because it affords me any measure of satisfaction, but because I cannot alter the stern fact of its reality.

The Heaven-sent warning of my text is not to be construed as an angry threat, but as a merciful appeal from the God of love to avoid eternal danger.

And now, dear friends, I come to the part of my message that I trust every soul in my audience is waiting for, and I would tell you with glad heart of:

**7. The Perfect Safeguard From Coming Judgment**

If there is no possibility of avoiding an appearance at the Great White Throne; if there is no way of deliverance from the penalty of our sin, then all I have already said on this subject can

but mock the helplessness of your despair.

But, blessed be God, I am here to tell you there is a way of escape, and only one way, and in that fact lies the unique message of the gospel.

When our sin had brought us under the penalty of a broken law; when sentence of death was passed upon all who had "sinned and come short of the glory of God" (Rom. 3:23), then it was that God's own Son, the Lord Jesus Christ, voluntarily undertook to come down to earth and, taking upon Himself the load of human guilt, bore in His own blessed person the wrath of a sin-hating God. And so He died, "the just for the unjust, that he might bring us to God" (1 Peter 3:18); and because He thus died in the sinner's stead we now may say:

Bearing shame and scoffing rude,  
In my place condemned He stood,  
Sealed my pardon with His Blood  
Hallelujah! What a Saviour!

I have read of two men in America who had been brought up together. One steadily rose from position to position, whilst the other went as steadily in the opposite direction, from bad to worse. The one eventually became a judge, and his former friend and companion a criminal at his bar.

Their original connection was well-known, and the court was crowded with people curious to see how the judge would treat his former associate. The case was very carefully investigated, and the jury returned a verdict of "Guilty," whereupon the judge inflicted the heaviest fine possible, or an alternative of imprisonment. People who thought of their early days together were taken completely by surprise at this action, but the case was not ended. Having pronounced the sentence, as justice compelled him to do, the judge stepped down from the bench, and, coming to the dock where the criminal was, said:

"I remember those early days when we were friends together. I have come down to pay the heavy fine I have been forced to inflict; the prisoner may go free."

The illustration fails, of course, in its comparison, for it was an easy matter for the judge to pay that fine, but in order that we might escape the punishment due to our sin, and avoid that great tribunal from which men and women will be sentenced to eternal death, it was necessary for our Substitute to bear our sins "in His own Body on the tree" (1 Pet. 2:24), and for God to lay "on him the iniquity of us all" (Isa. 53:6).

Such was the greatness of His love, however, that He willingly endured the utmost penalty of an outraged throne, and now in golden letters we may read the glorious news that "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

May I ask you to notice, in closing, that there were three classes of people in Paul's audience on Mar's Hill on this memorable occasion, when he warned them of the coming Great Assize.

We read that there were:

**1. Deriders. ("some mocked")**  
The mention of judgment and resurrection provoked a portion of his hearers to an outburst of derisive laughter.

**2. Delayers. ("others said, 'We will hear thee again of this matter'")** While not disposed to treat the apostle's message too seriously, they were not averse to his giving

them another discourse at some future date.

**3. Deciders. ("Howbeit certain men clave unto him, and believed.")** God's seal of attestation rested on the faithful presentation of the gospel, and a member of the very Court of Athens itself is brought to see himself a prisoner before a higher bar and confess his guilt and need. In addition to Dionysius the Areopagite, is singled out for special mention a woman named Damaris, as two who that day claimed Christ as Saviour rather than meet Him as Judge. The little phrase with which the chapter closes, "and others with them" tells of an indefinite number who entered into like blessing through the message of the apostle that day.

There has been little change in the attitude of the human heart down the ages since that day, for we find the same three elements abroad in the world at the present time, and if we narrow down the scope of our remarks to the present company, every one of us must take our stand in one of the three groups mentioned.

I cannot think that any present today belong to the first class of hearers, those who deride sacred things and treat God's message with contempt. The very fact that you are here in a gospel meeting indicates some measures of interest in, and respect for, the things that are eternal.

But I fear greatly that many, if they were honest, would have to take their place in the second group, for, although they fully intend obeying the message of the gospel and receiving Christ as their Saviour, they are always postponing the all-important decision, forgetting that "there's danger and death in delay."

I would to God I could rest assured that every one of you belonged to the third class of hearers, those who have definitely believed on the Lord Jesus Christ for salvation.

If you are conscious that you do not belong to such a company, may He give you deciding grace here and now, as you contemplate that day of the great Assize.

Then will the Judge descend,  
Then must the dead arise,  
And not a single soul escape  
His all-discerning eyes.

How will the sinner stand  
The terrors of that day,  
When Earth and Heaven, before God's face,

Astonished, flee away?  
But ere the trumpet shakes  
The mansions of the dead,  
Hark! from the Gospel's gentle voice

What joyful tidings spread!  
O sinner, seek His grace,  
Where wrath thou can't not bear;

Flee to the shelter of His cross  
And find salvation there!

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## Are Christians Ever Sinless?

(Continued from Page 1)

cussion very carefully. Take time to search the Scriptures and see whether these things be true. Above all, have a humble, contrite heart. Lay aside all boasting and all self-righteousness and let God's Spirit show you His truth as you read.

The following is what I wrote the dear sister who believes she was sinless and who wrote condemning me:

Dear Mrs. S——:

Thank you for writing me January 9. I know you mean well by it and so I write you as a sister in Christ. You are wrong about many things, but I believe that you are saved, are my sister in Christ, love the Lord, and I am glad to write you.

### To False Accuse Others Is Not Holiness Nor Good Argument

First, let me say that I am certainly as much concerned about holiness of life as you are. I have no doubt that I spend at least as much time in prayer as you do, that I read the Bible at least as much as you, that I am just as clean and devoted in my life as you are. And God is my witness that everywhere I go and preach, people turn from sin, give up filthy habits and worldly amusements, confess and forsake known evils in their lives, start family altar, make restitution, become reconciled to their enemies. So when you suppose that I encourage Christians to sin, you are going contrary to the facts and speak out of your lack of knowledge. I suggest that you compare my ministry for its results in cleaning up Christians and in getting sinners to forsake their sins, with the ministry of any Church of God preacher or holiness preacher who believes as you do. If you want to understand this question, then do not cloud the issue by accusing good Christian people of being for sin and encouraging sin.

### A Contrite Heart Is the First Evidence of Holiness

Second, I think that it is only fair to say that the evidence is I am more anxious to be holy and sanctified and good than anybody is who does not daily confess his sins. Jesus plainly said that Christians should pray in the daily Lord's prayer, "And forgive us our sins" (Luke 11:4). People, who, instead of confessing their sins, say, "No, I don't have any sins," are not doing what Jesus said do and are not showing the humble, earnest concern about sin that they ought to show. One of the very first evidences of sincere holiness of heart is a humility that makes one condemn self instead of boasting. For example, you cannot find one character in the Bible who claimed that he never sinned. Paul, when he was an unconverted Pharisee, lived, he said, blameless concerning the ceremonial law. But after he was saved, Paul plainly said: "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good I would I do not: but the evil which I would not, that I do" (Rom. 7:18, 19). Then in Philippians 3:12 Paul said, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus," and this was long after Paul was filled with the Holy Ghost as told in Acts 9:17. Only Christ claimed to be perfect. No one has the true humility and true understanding of Bible holiness and sanctification who boasts of being above sin.

I could explain every Scripture you mentioned and show you what it really means so you would understand it, but I doubt if your heart is open to that. My secretary said when I started to answer your letter, "Brother Rice, I always feel that such people are hopeless." What she means is that we have found by long experience that people who think so well of themselves are not willing to read any Scriptures even except those they think will bolster their own cause. They are glad to attack and accuse other Christians whom they do not even

know and charge them with loving sin and living in sin. A humble, Christ-like spirit loves others, "thinketh no evil," as the Scripture says, "vaunteth not itself, is not puffed up."

You write me, saying "When the Holy Ghost comes, it sanctifies us." Thank God, I know that the blessed Holy Spirit lives in my body and I have felt His mighty anointing and power through many years. And I never call the Holy Spirit "it." I cannot believe that any one knows Him as well as I know Him who calls the Holy Spirit an "it." You said, "Please read the sixth chapter of Romans," taking for granted that I do not know what is in the sixth chapter of Romans. Can't you see how honest, unselfish Christians who love other Christians, who love God and who live holy lives must feel suspicious of your self-satisfied kind of holiness? I believe that you are a good Christian woman and that you mean well, but you are evidently only a child in the faith and you are presumptuous in trying to teach others.

### If a Christian Cannot Sin, Why Does He Need to Be "Sanctified"?

Now some questions about the Scriptures you mention. I wonder if you are interested enough in the truth and humble enough in heart to study them prayerfully? Do you really know all about them or do you want to know more?

First Thessalonians 5:22, 23, "Abstain from all appearance of evil. And the very God of peace sanctify you wholly." Then you call attention to the fact that it is written to "the brethren." Now if these Christians in the church at Thessalonica were already saved but needed to be sanctified, it is quite clear that Christians do sin, is it not? They were saved, were "brethren" and yet had not been wholly sanctified.

But compare that with I John 3:6, "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." There is an apparent contradiction between I Thessalonians 5:22 and I John 3:6. But the contradiction which you make there is only apparent. Actually what I John 3:6 is saying is that a Christian has two natures. That part of a man which sins is the fleshly nature which is not yet saved, not yet changed in this life. Verse 9 says the same thing: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." It is certain that God is here talking about the new nature, the seed of God that is in a Christian. This Scripture not only says that the man he is talking about does not sin, but says that he "cannot sin, because he is born of God." You certainly do not say that you cannot sin. No experience of so-called sanctification makes any Christian so he cannot sin in the fleshly nature. But the born again part, the new will, the new nature, does not sin, cannot sin.

Why do you talk about a second work of grace if the first

work of grace would make you perfect so you cannot sin? You see you have wholly misunderstood both salvation and sanctification.

Sanctification in the Bible means a setting apart for God. It does not mean sinless perfection, and no Bible Christians ever claimed to be sinless and perfect. It is true that I Peter 1:16 says, "Because it is written, Be ye holy; for I am holy." It is true that Jesus said in Matthew 5:48, "Be ye therefore perfect, even as your Father which is in heaven is perfect." God sets for us a perfect standard, and that is right. But any man would certainly be a fool to say that he is perfect as God is perfect.

An humble heart, honestly confessing your faults day by day before God, and some years of contrite, earnest Bible study would help you to understand this matter better.

### The Difference Between Christians and Unsaved Sinners—the New Birth

You say, "If you believe Christians sin, what is the difference in Christians and sinners?" That is a good question. It shows that you do not understand what salvation means at all. You make the same mistake that all the Pharisees made in the time of Christ. They thought they were good and did not need to repent. Many others today think that just to live a good life makes one a Christian, but how far that is from the Bible teaching! Did you ever hear of being born again? That is the difference between a lost sinner and a frail, weak child of God who is a sinner and does not deserve salvation but has it by God's mercy. A Christian is a Christian, not because he lives a certain way but because he has a new heart and is born again, has a new nature. The difference is not that the Christian never sins but that now he has a nature that does not want to sin. The difference is inward. It does not always show outwardly as much as it ought. But in the Christian there is now a new person who is born of God and cannot sin because God's seed remains in him and he cannot sin because he is born of God.

That is the new nature which every born again Christian really has. I wonder, do you have this new nature? Are you depending on your good works to get you to Heaven or are you depending on the blood of Christ, shed for poor sinners who deserve to go to Hell? I warn you that it is terribly dangerous to depend on self-righteousness. Nobody ever got to Heaven by deserving it, by living right, by so-called holiness. The only people who ever get to Heaven are those who confess themselves to be poor, undone sinners, unworthy of salvation but depending on Jesus Christ who died to save sinners.

Why would anybody want to take the glory away from Christ and take it for themselves and depend on their own righteousness?

I thank God that all your threats cannot disturb me because I have known for many years that my own heart is wicked, and I cannot trust it. To tell me that I do not deserve salvation is to tell me

nothing new. I have long known that the only chance for sinners is the mercy of God who saves sinners who trust Him and gives them new life in Christ by the miracle of regeneration. And, thank God, I have been born again, God's Spirit does dwell in my body, I know I am His saved child. I have the evidence every day in that my heart wants to do right, I hate sin and I love God's people.

### What Is Sin?

Dear friend, you are very well satisfied with yourself; you glory in thinking that you do not sin. You never do what Jesus commanded all Christians to do, that is, to confess your sin daily. You do not pray daily as Jesus taught us, "And forgive us our sins; for we also forgive every one that is indebted to us." (Luke 11:4). But the only reason that you do not feel you sin is that you do not know the Bible teaching on this question. You sin every day and you ought to hate it and confess it instead of being smug and complacent. The following Scriptures will make it clear that many things are sin which you do not count sin.

1. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). Anything you knew to do and did not do, it was a sin. If you did not read your Bible as much as you knew would be good for you, then it was a sin. If you did not talk to some soul who needed Christ when you knew it was right and proper, then it was a sin. Anything you knew was right to do and you didn't do, that was a sin. That is a kind of perfection that I do not believe you have. I believe I am a better man to face that fact honestly and confess it than to try to deceive people by claiming that I never let anything slip, never forgot to do anything that I knew was right or intended to do, never omitted anything that was good. I believe I am a holier man for seeing that and being sorry for it than to be brazen and deny it.

2. "Whatsoever is not of faith is sin" (Rom. 14:23). Any slightest worry is not of faith, so it is sin. Any time you did anything you did not have full assurance of heart about, faith that you were in the will of God, it was sin. Any time you have ever failed in trusting God, it was a sin. The sin of unbelief is "the sin which doth so easily beset us" of Hebrews 12:1. How often I have had to confess my weak faith, even as the disciples prayed, "Lord, increase our faith" (Luke 17:5). Who can say honestly that he is without sin in this matter? I cannot. And I believe I am a better Christian to face it honestly and lament it and set out to grow in faith and grace than to deny it and claim to be sinless, for "whatsoever is not of faith is sin."

3. "For the wages of sin is death" (Rom. 6:23). Now if we

will just wait a few years we will find out whether you are a sinner or not by seeing whether you die or not! Death is a mark of sin. The angels are sinless and therefore they are never sick; they never die. They never have dandruff, nor athlete's foot, nor decayed teeth. Their hair is never gray. If you were as holy and sinless as the angels, you too would never die, for death is simply the wages of sin. The only way Jesus the sinless One could die, was be taking on Him our sin. Death proves sin.

4. "The thought of foolishness is sin" (Prov. 24:9). Do you never have a foolish thought? Do you never think of foolishness? Who is there so bold and arrogant as to say he never has a foolish thought? I cannot honestly say it. And I believe I am a better Christian by admitting it and that by that confessing the foolish things that come to my mind and turning from them and trying to avoid them instead of ignoring them like people who claim to be perfect and sinless. Will you write me and say that you never have a foolish thought?

5. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). How do you know whether you sin or not, if your heart is desperately wicked, as the Bible says it is and you cannot even know the depths of your own wicked heart? I have many times discovered that in matters long past I had sinned and had not even been conscious of it. You may say, "Oh, but I do not want to sin. That is not of my choice so I should not be blamed." No, but I do not want to sin either. The seed of God which remains in me, that new nature that cannot sin, always protests against sin. When, like Paul, I sin, "for the good that I would I do not: but the evil which I would not, that I do," then I honestly confess the sin even though I do not intend it and do not want it. You see, the thought of foolishness is sin, whether you intend it or not. Whatsoever is not of faith is sin, whether you intend it or not. "Sin is the transgression of the law" (I John 3:4), whether you intend it or not. The omission of anything you know is good is a sin, whether you intend it or not. Humble Christians in such matters ought not to be so quick to say that they do not sin.

6. "Pray without ceasing" (1 Thess. 5:17). That command is repeated a number of times. "Men ought always to pray, and not to faint" (Luke 18:1). "Continue in prayer" (Col. 4:2). "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18). "Continuing instant in prayer" (Rom. 12:12). Now it is clear that any Christian who does not pray continually day and night, all the time, violates these clear commands of the

(Continued on Page 7)

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"I am not able to go to church. I get some glorious sermons over my radio. I look forward to the coming of THE SWORD OF THE LORD every week. I wish I could get one every day! I read it through before I sleep. Those sermons lift me up in spirit. Praise God for gospel preachers as are in THE SWORD OF THE LORD." (Pulaski, Tennessee.)

A Baptist preacher in Dunlap, Tennessee, writes: "I have enjoyed the Sword very much and can say it is the best paper of its kind I ever read... I enjoy all the sermons and am sending my renewal for two years, so keep up the good work."

Many of you have recently sent in eight-months subscriptions at the special rate through January 15 of \$1.00. Perhaps you're anxious to know how those people will receive it. We have a letter from one such new subscriber, who writes, "Not long ago I received a card telling me a friend had sent my name in for your paper, THE SWORD OF THE LORD. I got my first copy this week and I have read every word of it. I like it so very much I am

From Cookeville, Tennessee comes a heart-warming letter,

## Are Christians Ever Sinless?

(Continued from Page 6)

Bible and therefore sins. Every instant of your life that you are not in prayer, you are in sin. Could you make that boast? I could not! And I think I am a better Christian for seeing this high and wonderful standard that God has set and facing honestly my lack, confessing it to God and trying day by day to come closer to God's standard. But any one who does not pray without ceasing is living in sin.

7. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). This Scripture is clear. Honest people will not try to dodge it nor explain it away nor avoid it. Do not deceive yourself in this matter, I beg you. I believe I am a better Christian not to deceive myself but to honestly face the fact of my old nature and my weakness and frailty and day by day set out to hate my sin and turn from it and subdue it for Jesus' sake.

In conclusion, I would say that true holiness certainly does not consist in the pharisaical attitude. The Pharisees were not really holy. Self-righteous people who brag on themselves and condemn other Christians who sometimes live better lives and win far more souls than they do, are not really holy nor sanctified in the Bible sense.

8. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). Thank God, I do follow peace with all men and holiness. In my heart there is that which longs for holiness and cries out for it and follows it, just as I seek peace instead of quarrel and seek fellowship instead of accusations. In other words, God's seed remains in me, I am born of God. I do not have a free will in this matter since Christ has come into my life, the Holy Spirit literally lives in my heart, I am now a new creature, and this new creature within me, this seed of God, cannot sin. Hence I cannot be satisfied with myself and sin. I do follow after holiness. Any one who does not have this new nature which longs for holiness shall not see the Lord.

And, thank God, one day when

Jesus comes and changes our vile bodies like unto His glorious body, and when "the adoption, to wit, the redemption of our body" (Rom. 8:23) takes place, then I will cease to follow after peace with all men and holiness because I will have already found them.

Now I have spent a great deal of time in answering you kindly and I pray you will spend hours of study and prayer and self-examination, to learn the truth.

Why don't you go back and read again that booklet that you scorned and despised, All Have Sinned? And this time come like an humble child of God, listening to an anointed preacher of God, to learn something for the good of your soul?

In the Saviour's name, yours,  
JOHN R. RICE  
JRR/vw

P. S. Give my regards to your uncle, Brother E—F—, and God bless all your family. I wish I could know you and shake your hand and have Christian fellowship with you. You would find me as anxious to be holy and good as you are, and I believe you would find that I work at it just as hard and that if you knew me, you would not feel that you could claim to be any holier than I am. J. R. R.

I suggest that any Christian who wants further study on this matter ought to get all the following of my pamphlets and read them carefully:

All Have Sinned  
The Backslider

Can A Saved Person Be Lost?  
Eight Gospel Absurdities If a Christian Loses His Soul

All the above are large, twenty-four page pamphlets, price 15¢, each written by this author, published by Sword of the Lord Publishers.

Also get Holiness, False and True, by Dr. H. A. Ironside, a paper bound book of two parts. The first part tells Dr. Ironside's own experiences, long claiming holiness but never satisfied, and how he came into the truth by study of the Bible. The second part of the book is Bible teaching on this question. Published by Loizeaux, price 50¢.

with comments from three different people, which we would like to pass on to you.

"Putting the Sword in our little 'Mission' which has recently become a 'Church' on its own, is bearing fruit. It goes in nearly every home now. A letter from my niece in Alabama, whom I sent the Sword to a couple of years ago, says, 'It has meant so much to me. I sent twelve gift subscriptions to others.' And so the good work goes on.

"One of our members says every week after reading the good sermons she feels like she had been in a revival.

"It seems that D. L. Moody, Gipsy Smith and Billy Sunday speak to us 'from the other side.' THE SWORD OF THE LORD is one paper we can recommend to all who are spiritually hungry."

We know you will rejoice in the good others get from THE SWORD OF THE LORD, if the Lord uses it to bless you too. Won't you pray for the work — for us who labor to get the paper out, for the evangelists who preach and write sermons for it, that many more will subscribe for it, and that the Lord will bless it and save the lost and revive Christians through it? And think of some friends who should have THE SWORD OF THE LORD coming into their home every week, and subscribe for them! "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6).

### WITH THE Evangelists

By the Editor

### Neglected Communities May Have Revivals or Regular Services

Two young ministers, graduating next June from a sound Christian institution, surrendered and trained for the gospel ministry, would like to be used of God in winning souls in neglected communities. If a few people desire revival services or would like to start regular services, organize a Sunday School, and so on, I suggest that you write to

FISHERMEN

7 Buckingham Ct.

Asheville, N. C.

We believe these young men are well equipped, are fully surrendered and sound in the faith.

### Rev. Earl Jensen Re-Enters Evangelistic Field

It brings joy to the editor's heart and will please many others that Rev. Earl M. Jensen, after a year spent as pastor of the large Bethesda Church in Winnipeg, Canada, has now returned to the work of evangelism to which he was called and in which he has been used of God.

Brother Jensen, a graduate of Moody Bible Institute, has had a very successful ministry as a pastor and has been blessed of God in revival campaigns. Pastors have written glowing letters to me concerning his ministry. He is sound in doctrine, a well taught Bible teaching evangelist with a fervent heart and thorough consecration.

Those interested in having him for revival and evangelistic services may write

Rev. Earl Jensen  
Bethesda Church  
Winnipeg, Canada

### Evangelist J. L. Farren in Mt. Alto, Pennsylvania

A nice letter from Evangelist J. L. Farren of Mt. Crawford, Virginia, noting that while the editor was at Lewistown, Pennsylvania, November 26-December 14, Evangelist Farren was in Mt. Alto, Pennsylvania. Brother Farren says,

"Now the unusual thing about these meetings is, they were so close together in the time, location, and in your meeting a family of nine, plus many more for which we praise the Lord, were saved.

"In the meeting I was holding we had one whole family of four saved, plus four of another family of six. Altogether we had twenty-six saved, and seventy-one rededications. God really gave us an old time, Heaven-sent reviva-

## Selected Books

Here are some unusually good books, chosen out of the many dozens that we receive for consideration to be sent to the Sword Book Club Judges in selecting the monthly Selection. They are such good books that we want to give you an opportunity to buy them even though they are not Book Club Selections and do not carry book club credit. We cannot give all the judges' reports, though many of them were very enthusiastic; but we quote here enough to give you an impression of the book, with the number of pages and the price. Any book reviewed in this column may be ordered from Sword of the Lord Publishers, Dept. B, 214 West Wesley Street, Wheaton, Illinois.

### THINGS UNSHAKABLE

by Paul S. Rees

Dr. Robert G. Lee says, "This is a group of fourteen sermons, all related to the title of the book..."

"In a stirring and provocative manner, Dr. Rees reminds us that in this day of volcanic eruptions, when conditions in government, society, business and religion makes us feel like an earthquake has struck, that we as Christians, with our faith rooted and grounded in Christ, are the only people on earth who can claim the Things Unshakable."

"This one sermon is worth buying the book, but the remaining thirteen are excellent. The author lifts us out of our smug seats of complacency and gives us a worthy challenge to loyalty and to a discipleship that is willing to suffer pain if need be, and urges us to face our world with grit and assurance.

"This book should prove to be a great comfort to those in doubt, an excellent handbook for the Christian worker, and a means of coming to know Christ as Saviour to those who know Him not."

Nicely clothbound, nearly 200 pages, price \$1.50

### YOUTH FOR CHRIST

by Mel Larson

Dr. Henry Hepburn writes, "So speedily has this movement grown among the youth of our day that many are not aware of how the Holy Spirit is touching tens of thousands of these youths for Christ and in a thousand different places. Mel Larson has rendered a great service in helping us visualize this upsurge of the Spirit of God in the lives of young people. The readers of this volume will surely be brought to their knees to pray that God's blessing may continue upon your young people . . ."

Dr. Robert G. Lee adds, "Mr. Larson has the kind of enthusiasm that is contagious, and one cannot read these pages without 'catching' some of it... No effort is made to explain or describe the movement, but many interesting and marvelous results are related which will thrill and inspire all who read them."

Clothbound book of 135 pages, price only \$1.50.

### ROSE OF SHARON

by Robert G. Lee

Dr. T. Roland Phillips: "In this little volume Dr. Lee has gathered six helpful sermons out of his busy pastorate. They are all grounded in the Word of God and are given in Dr. Lee's own inimitable style. This volume forms a welcome addition to those which have preceded it. It will prove a blessing to many."

Dr. John W. Bradbury: "One feels the throbbing passion of a great heart in reading these convicting and life-changing sermons."

Six sermons, 121 pages in a lovely cloth binding, price \$1.50.

### GOD'S IRREGULARS

by William Strong

Dr. John W. Bradbury says: "Told with freshness and in pop-

for which we do earnestly praise Him.

"Brother John, I wish that I might see you face to face and tell you how much the Sword has meant to me in these last few years. And should the Lord Jesus tarry, I hope to have that opportunity this year," that is, at The Sword of the Lord Conference of Evangelism. We trust he can come to the conference at Lake Louise, Toccoa Falls, Georgia, August 1-8 for which we are planning great things.

## Our READERS Say-

Editors of Sword of the Lord:

"Please continue our subscription to 'Sword of the Lord' for 8 months more. We love to read it and to find so many articles and sermons which do benefit us so much. In these days of confusion our minds are brought more and more to God's Word and we want our lives to really tell for Jesus.

"I am a Sunday school teacher and receive much spiritual help from the sermons in the Sword of the Lord. Thank God for a few more today who are bold enough to tell and preach the truth.

"My husband can scarcely wait for your paper to come. I'm so thankful for a Christian companion. As we are in our 60's we enjoy it more and more."

MRS. M. I. W.  
Blue Earth, Minn.

"... I am a reader of your blessed Christian paper and enjoy it more each time. I am so thankful that Jesus Christ still has true followers in this day and age as He did of old. We only pray for more Christians like these in the world today.

"I read the wonderful testimonies in your last issue of The Sword of the Lord, praising the wonderful word of God so expressed in these wonderful books.

"I am re-dedicating my life to Christ and feel sure that these books will be of much benefit to me in trying to live the Christ-like life . . .

"A faithful reader and believer in Christ Jesus who died for our sins."

D. W.,  
Huntington, W. Va.

ular speech, these stories are illustrative of the ways of Providence in the lives of God's servants who have not had much world publicity. The book brings to us new and heart-stirring illustrations of grace and guidance.

Dr. Bob Jones, Jr.: "It is written in a chatty, almost slangy style, but it is packed full of inspiration and human interest stories. It is anything but dull and should have a special appeal to young folks."

A beautifully clothbound book of 160 pages, price \$1.75.

### AROUND THE CROSS

by R. C. Campbell

Evangelist William H. Rice: "An excellent book of sermons beginning with our Lord in the Garden of Gethsemane and ending with the preaching of the apostles after Christ's ascension. The scriptural and scholarly messages—each complete in itself—are outlined so logically as to make the trend of thought easily followed and illustrated very interestingly. My own heart was thrilled as I read 'The Verdict of the Centuries,' and stirred as I read 'Out of the Night.' All eleven sermons are good and the illustrations alone make this book more than worth while for Bible teachers and preachers."

Dr. Hyman J. Appelman: "The book sings, sobs, stabs, searches, staggers, sustains."

Clothbound, with 195 pages, price only \$1.25.

All these books are highly recommended by Editor John R. Rice and by members of the Sword Book Club Board of Judges. You will enjoy and be blessed by any of them. Order from Sword of the Lord Publishers, Dept. B, 214 West Wesley Street, Wheaton, Illinois.

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## The Desperate Need of Compassion

(Continued from Page 4)

where there is a warmth of Christian love and compassion.

I want to tell you, the reason we do not see Christians developing like they ought to develop is because they are in an Arctic atmosphere. And until we develop a tropical atmosphere, a warm atmosphere in our churches, we will never see our new Christians grow and develop and mature like God wants them to.

Someone has well said, "No heart will long be sure which is not compassionate. And no virtue is safe that is not enthusiastic." No, the world has only been moved by compassionate men. There has never been any kind of a man who has ever been able to move the world for good or for bad but a passionate man. And if the world is going to be brought again to the great epic of a revival period, it will be moved and stirred by the burning and passioned hearts of those who have caught that flame from the Son of God, in fellowship with Him. We are living in a day, when, as we have already said, the passion in Christianity has gone out. The altar is there, but the flames have died. The building is there, but all too often the seats are empty. The preacher is there, but the people are unconcerned. The Bible is there, but oh, how many times the message from its pages is not delivered! The choir is there, but oh, the music does not reach the hearts of sinners nor the courts of Heaven because the choir does not sing in the Spirit. The passion, the burning, glowing, consuming love of the Redeemer for the lost race is not in the consciousness of those who name His name like it ought to be, like it has to be, if we want our churches to throb in the warmth of spiritual fire that will cause men and women to repent and take Jesus Christ.

A great man has said that in trying not to be emotional we have set forth in ice trays our faith while our churches shiver and die with too much self-control. Oh, I say to you, the symbol of our faith is the cross. And on that cross our blessed Saviour died, and it is our supreme obligation to declare a love that is greater than Hell and its hosts, greater than death and its sting, greater than time and its decay. Everything in life is a passion. Christianity, if alive, must be impassioned. It must have in it a desperate, driving, unquenchable, unstoppable if you please, irresistible drive, and one word will give it to us, and that word is compassion. Oh, we will see the cause of God move ahead as we have never seen it, when we can really say that we are eaten up with the zeal of the Lord.

### Holy Zeal Is Based on Divine Compassion

Do you know what the word zeal means? It means to boil. And when we get to the place where the zeal of the Lord is actually eating us up, then we will begin to move again.

The great passion of the Lord Jesus Christ assumed two distinct channels. First, it's indescribable, un-understandable love for the souls of men. And secondly is the imperious hate and mighty heart indignation against those who are identified with sin and who are enslaved in it. Oh, my, the one thing God could not endure, the one thing that actually nauseated the Lord Jesus Christ was the state of lukewarmness. You recall that Amos said, "Woe to them that are at ease in Zion." Jesus said, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." When we think about the life of our Lord Jesus Christ we realize that He epitomized those words. He was the example of those words, to be eaten up with the zeal of the Lord.

Alexander Whyte said, "His holy zeal sustained Him and impelled Him all through life." This same ruling passion was His greatest in death. It is not a new thing for men to have an absorbing interest in things, so that

their lives were consumed in the flames they propagated. The love of power had eaten up Julius Caesar. The love of pleasure had eaten up Marcus Cato. The love of praise had eaten up Tullius Cicero. The love of sensuality had consumed Mark Anthony. But it was the love for the souls of men that consumed the life of the Lord Jesus and made Him willing to writh and twist in the agony of Calvary's death that men might be saved by that death.

Oh, no wonder Paul, consumed by that very same great passion, said, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." I tell you, when we are crucified with Christ, there is a fire burning that is never going to go out, for we cannot possibly be identified with Christ in fellowship and not have this same burning, compassionate heart that was His and that is His.

You know Whitefield's cenotaph has carved upon it a flaming heart which testifies to the greatness of that revivalist's devotion to the Lord and Saviour, Jesus Christ.

### Compassion Is Seeing People Through God's Eyes

Yes, it was when Jesus saw the multitudes that He was moved with compassion. We will never

experience the passion until we begin to see through God's eyes. After Jesus had been up through the Galilean area, preaching in the synagogues, preaching the gospel of the kingdom, healing all manner of sickness, and all manner of disease among the people, and after He had finished His survey, the Word of God said, "And when he saw the multitudes, he was moved with compassion." Now Galilee was thickly populated. The towns and the villages swarmed with inhabitants. In fact, you recall it got the name, "The Galilee of nations." And it was the sight of those moving tides of restless humanity that broke the heart of Jesus and caused Him to be moved with compassion.

Praying Hyde made the statement, that if you ever see the world through the eyes of God, you will never be the same. You will be a broken, crushed man from that day forward. Oh, no man can see the world through the eyes of God and remain the same. I want to tell you, when the Lord Jesus Christ takes us to that place, we will be moved like we have never been moved in all of our life, for no man can see the down dragging tendencies of our age, no man can see humanity in its depravity, in its debauchery, in its defiance against God, in the certainty of its awful destiny and remain lighthearted and frivolous. To see the world through the eyes of God will change the direction, the purpose, yea, the plan of every man's life.

You know they tell us that those men who went through those

awful days, particularly the last days in the fall of Japan, will never be the same. The unspeakable things they saw, the horror and the treachery they witnessed, the pain and the agony they experienced, the privations they endured, the endless days and nights they watched, have all left their indelible marks upon their lives. And oh, beloved, if we could see men and women today without Jesus Christ, if we could see them as God sees them—heeded toward a Christless eternity, toward a black night of awful Hell; if we could see men today with the eyes of the Lord Jesus, we would be like the heroes of Bataan—we could never be the same. Our whole lives would be altered, changed.

One time I heard that dear old Paul Rader was visiting Niagara Falls. He saw the falls during the day, and he said he went home that night and after he got home, he said he lay down and fell asleep. He said in his sleep God gave him a vision that just tore his soul. He said that in his vision he saw a scene similar to Niagara Falls. He said he saw the great swelling tides go over the precipice with cataclysmic fury to the depths below. He said in his dream he saw the scene and then he said he saw that it wasn't water that was passing, it wasn't water! It was men and women! It was boys and girls! And he said he saw them sweeping by in an endless stream over the precipice and down, clashing, thundering into the abode of Hell. And he said, "When I saw those souls, I woke from my dream and

I have never been the same. I can see men and women go over the falls, out into a Christless eternity."

Oh, I want to tell you, when we see the multitudes as Jesus saw them, when we see through His eyes, there is going to be borne in our hearts a concern for the lost like we have never experienced. Oh, may God help us this morning, may God clothe us, may God put upon us, may God help us to see as never before, that we have got to have this compassion for souls if we are ever going to win them for Jesus Christ.

Yes, when He saw the multitudes, He was moved with compassion.

Prayer: Our gracious Lord, O how we need compassion! Lord, we recognize today that all about us are the perishing souls of multitudes. But O God, coming close to us, there are those within the very frame of our own family circles who do not know Thee. And some of us, Lord, have been guilty of not assuming the responsibility, and there is blood on our hands. O God, we pray that Thou wilt help us from this day forward to see with Thine eyes. O God, if Thou hast to alter and change the whole course of our lives, then do it. Lord, whatever Thou hast to do to put us in the place where we will love as Thou dost love, where we will hate sin as Thou dost hate sin, where we will desire to be filled with the Spirit, no matter what the cost—Lord whatever it takes to bring us to that place, O God, bring it this morning hour. Hear our prayer, Lord. Amen.

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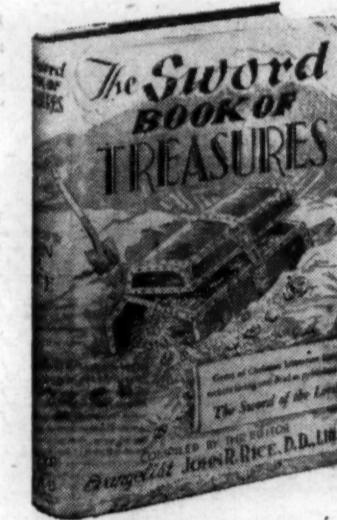
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The SWORD BOOK OF TREASURES is a book of favorites compiled by Editor John R. Rice of The Sword of the Lord. They are his favorites and your favorites—the sermons and articles and stories that brought the most blessing, the most comment, the most requests for extra copies, when published in The Sword of the Lord.

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